alarmed and said: Perhaps, God forbid, I withheld Torah from Israel![5] He was shown in his dream white casks full of ashes.[6] This, however, really meant nothing; he was only shown this to appease him.[7]

A Tanna taught: Eduyyoth[8] was formulated on that day — and wherever the expression 'on that day' is used, it refers to that day — and there was no halachah about which any doubt existed in the Beth ha-Midrash which was not fully elucidated. Rabban Gamaliel also did not absent himself from the Beth ha-Midrash a single hour, as we have learnt: On that day Judah, an Ammonite proselyte, came before them in the Beth ha-Midrash. He said to them: Am I permitted to enter the assembly?[9] R. Joshua said to him: You are permitted to enter the congregation. Said Rabban Gamaliel to him: Is it not already laid down, At Ammonite or a Moabite shall not enter into the assembly of the Lord?[10] R. Joshua replied to him: Do Ammon and Moab still reside in their original homes? Sennacherib king of Assyria long ago went up and mixed up all the nations, as it says, I have removed the bounds of the peoples and have robbed their treasures and have brought down as one mighty their inhabitants;[11] and whatever strays [from a group] is assumed to belong to the larger section of the group.[12] Said Rabban Gamaliel to him: But has it not been said: But afterward I will bring back the captivity of the children of Ammon, saith the Lord,[13] so that they have already returned? To which R. Joshua replied: And has it not been said, And I will turn the captivity of My people Israel,[14] and they have not yet returned? Forthwith they permitted him to enter the congregation. Rabban Gamaliel thereupon said: This being the case,[15] I will go and apologize to R. Joshua. When he reached his house he saw that the walls were black. He said to him: From the walls of your house it is apparent that you are a charcoal-burner.[16] He replied: Alas for the generation of which you are the leader, seeing that you know nothing of the troubles of the scholars, their struggles to support and sustain themselves! He said to him: I apologize.[17] forgive me. He paid no attention to him. Do it, he said, out of respect for my father. He then became reconciled to him. They said: Who will go and tell the Rabbis? A certain fuller said to them: I will go. R. Joshua sent a message to the Beth hamidrash saying: Let him who is accustomed to wear the robe wear it;[18] shall he who is not accustomed to wear the robe[19] say to him who is accustomed to wear it, Take off your robe and I will put it on? Said R. Akiba to the Rabbis: Lock the doors so that the servants of Rabban Gamaliel should not come and upset the Rabbis.[20] Said R. Joshua: I had better get up and go to them. He came and knocked at the door. He said to them: Let the sprinkler son of a sprinkler[21] sprinkle; shall he who is neither a sprinkler nor the son of a sprinkler say to a sprinkler son of a sprinkler, Your water is cave water[22] and your ashes are oven ashes?[23] Said R. Akiba to him: R. Joshua, you have received your apology, have we done anything except out of regard for your honour? Tomorrow morning you and I will wait on him.[24] They said: How shall we do? Shall we depose him [R. Eleazar b. Azariah]? We have a rule that we may raise an object to a higher grade of sanctity but must not degrade it to a lower.[25] If we let one Master preach on one Sabbath and one on the next, this will cause jealousy. Let therefore Rabban Gamaliel preach three Sabbaths and R. Eleazar b. Azariah one Sabbath. And it is in reference to this that a Master said: 'Whose Sabbath was it? It was the Sabbath of R. Eleazar b. Azariah'.[26] And that disciple[27] was R. Simeon b. Yohai.

THE TIME FOR THE ADDITIONAL PRAYER IS THE WHOLE DAY. R. Johanan said: And he is [nevertheless] called a transgressor.[28]

Our Rabbis taught: If a man had two Tefillahs to say, one for minhah and one for musaf, he says the one for minhah, and afterwards he says the one for musaf. because the one is daily[29] and the other is not daily. R. Judah says: He says the musaf one first and then he says the minhah one; the former is an obligation that will soon lapse[30] while the other is an obligation that will not lapse. R. Johanan said: The halachah is that he says the minhah Tefillah first and then the musaf one. When R. Zera was tired from studying, he used to go and sit by the door of the school of R. Nathan b. Tobi. He said to himself: When the Rabbis pass by, I will rise before them and earn a reward.[31] R. Nathan b. Tobi came out. He said to him: Who enunciated a halachah in the Beth ha-Midrash? He replied: